that Discourse, which was read in the public schools of the University, had undeceived the world, which had heen misled too *long* by the over-great opinion they had of Joseph Scaliger[f] and that taking Funccius's Epocha, he had demonstrated the manifestation of the Messiah to have fallen out at the end of the sixty-ninth week, and his. passion in the midst of the last, in the most natural and proper sense thereof; " which demonstration of his, is of as much price and worth in theology, as either the circulation of the blood in physic, or the motion of the earth in natural philosophy."

Upon the restoration of Charles n. he wrote a copy of verses, published in Academic Can-tabrigiensis 2Q2TPA, sive ad Carolum IT. redu-cem de Regnis ipsj, Musis per ipsum rcstitutis, Gratufaiio* printed at Cambridge, 1660, iu quarto. In 1662, he was presented by l)r. Gilbert Sheldon, bishop of London, to the vicarage of Ash-well, in Hertfordshire," to which he was admitted on the 1st of December that year.

In the beginning of the year 1665, he had a design to publish a discourse concerning moral good and evil, as appears from the following extracts of letters written by him and by Dr. Henry More, fellow of his college.[b]

l)r. Cudworth, in a letter to Dr John Worth-ington, January, 166t%

" You know, I have had this clesigne concerning good and evil, or natural ethicks, a great while; which I begun above a year agoe, (when I

* Neweourt, Repcrtorium,vol. ii. p. 462.

[b] Communicated by my very learned friend, Mr. John Ward, **F.R.S.** and professor of Rhetoric in Gresham College.